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THE
MISSIONARY LINK

FOR



THE

Woman's Union Missionary Society of America

FOR HEATHEN LANDS.

VOL. 5.

SEPTEMBER, 1872.

No. 5.

A SUMMER of recreation has rapidly passed, but letters from our faithful laborers abroad have woven a chain of strong sympathy to keep our busy workers at home earnestly sowing good seed, even amid their hours of comparative rest. As season rapidly follows season, we note with gratitude the good accomplished, notwithstanding discouragements which surround every work attempted in this world. Fresh opportunities are opening before us for active exertion each month. One necessity, which especially presses on our hearts, is the purchase of our "Children's Home in Japan." Mrs. Pruyn has sent us a strong appeal for this object, which we enclose in our present issue, and would call attention to it in connection with the private letter published in the Home Department. May we heed these leadings of our Divine Master, and say to our hearts—"Whatsoever he saith unto you, *do it.*"

FOREIGN CORRESPONDENCE.

REPORTS FROM OUR MISSIONARIES.

INDIA--Calcutta.

Extracts of Letters from MISS BRITTAN.

A DYING MOTHER.

I HAVE visited lately one of our schools. The teacher is one

of our former pupils, who, with her husband, has moved to this village. She has collected a number of pupils together to teach—fourteen little girls and twelve married women, eight of whom have been widows from earliest childhood, and all of good caste but very poor. The woman had been teaching them about two weeks, when she sent for me and asked me to take charge of the class, and pay her for teaching. This is the way the women are doing in many places now, and though they are still nominal Hindoos, yet they have all been taught by us the truths of Christianity. If they teach for us, they must teach the Bible, Hymns and Catechism, and we find that they teach these as well as our Christian native teachers. They have been studying well and are improving.

Two weeks ago when I went out there, one of my brightest women, a widow, about twenty-two, was absent. I asked where she was, and they said she was in great trouble, as her mother was just dead. Before I left the school, however, she came in. On speaking to her about her mother, she said she was not dead but dying; and had been taken down and laid on the banks of the Ganges to die. I asked her if she wished this, she said, "Oh, no; the young people know it cannot do any good, but the old people insist upon it. I begged them to let her stay home and let me take care of her, but they would not; they took her to the Ganges yesterday, but she did not die, and to-day my brother let me go in a palky to see her. She is quite conscious but very weak. She lies there on a bed, but with nothing to shelter her from this rainy season. They will give her a little milk, but nothing else. Oh! if they would only let me stay and take care of her;" and the poor woman cried bitterly. It was not in the miserable way in which they generally shriek and wail, but in a subdued cry as if she really felt the grief. I felt so sorry for her, but the only comfort I could give her was that she must pray to God to take her dear mother. Last week I learned that the poor woman's mother was still living at the river side; they had made a little canopy of mats to shield her from the sun and rain. The daughter had been permitted again to see her, but no medicine had been given her, nothing but milk. Is it not dreadful that such things should be permitted here under Christian Government, for it is slow murder.

POVERTY AND SICKNESS.

Yesterday they told me this poor woman and her niece were very ill with fever, but wanted me to go and see them as soon as school was over. I asked after her mother, and heard she was still living and has been brought home. The woman had lain by the Ganges thirteen days and had not died. After school was over I went to the house to see my sick pupils. They are poor, so the house is but one story, and they led me into a room on the ground floor. Oh, how my heart ached when I went into that room, for on a piece of matting at one end, with a bundle of dirty rags for a pillow, lay the woman with a little child beside her, with intermittent fever. The moment I went in, they seemed so delighted to see me, clutching my hand and keeping fast hold of me. I sat down on a little stool beside the woman to bathe her head and then fanned it, which seemed such a relief to her. The native doctor would not prescribe for her without pay, which they were too poor to give, as the Brahmins had made the family pay twenty-five rupees for allowing them to bring her mother back from the Ganges. If they had not done this all would have lost their caste. I then produced the doll I had brought for Morkadat, but before she saw it, she drew her book from under the bundle of rags and wanted me to hear her lesson. Ill as she had been, she had still prepared her lesson and done her work. When I produced the doll, I wish the kind friend who dressed it and sent it to me, could have seen the intense delight of the poor child and her sick aunt. I could not but feel that the donor would receive the blessing, "Inasmuch as ye have done," etc., for, dear friends, it was something, I can assure you, to have been the means of brightening, if only for an hour, the dreary lot of those two of God's little ones. I tell you it made my heart bound at being the means of giving it to them. I never shall forget their delight, for I think they had never seen such a thing before.

The woman asked me to go and speak to her mother. I had seen something that looked like a heap of rags at the other end of the room; I went to it, and there lay the poor old woman, like her daughter, on a piece of matting on the brick floor, with a bundle of rags for a pillow. She looked very ill, and worn to a skeleton; but how could it be otherwise, suffering what she had for

over two weeks, and nothing passing her lips but milk. The fever has now left her and she is recovering, but she is very weak. I told her I was glad to see her back, and hoped she would learn to love that God who had brought her from the gates of death. When I was leaving my scholar I begged her to pray to God through Christ to be with her and keep her. She said, "I do ; I can do nothing else all day but lie here and pray to the great God in heaven." I again told her she must plead in Jesus' name, and left her with the saddest heart I have had since, my return to India. Pray for the poor widows of this school that they may be the Lord's chosen ones.

WANT OF FAMILY HARMONY.

I have been visiting the zenanas of our teacher, Louisa Raphael. When the pupils are advanced and are learning English, I give them a thorough examination of all they have learned. As they call me the "Burra Ma'am," more of the women generally come to look at and listen to me, so that I generally talk to them longer than I otherwise should.

Yesterday I went to one of our wealthiest houses. Owing to the miserable way in which these people live together, not dividing the property, when there occur any quarrels in the family there is endless litigation. It is often the case that the wealthiest families have no money to spend, and the house is all shut up. This is the case with the family which I now mention. When the old grandfather died, his wealth could hardly be told. There was a great deal of landed property, but for ten years there has been constant litigation, consequently none of the houses that they owned have been repaired, and they are all falling into ruins, and the property is not worth half that it was. The house they live in, is an immense building, like a large rambling hotel. There must be hundreds of rooms in it, many of them dark and dingy, where you could readily imagine any crime might be committed. How many individuals live in this house it is impossible to ascertain. There were formerly three Bos learning in this house, at present there is only one. One has gone to make a visit at her father's house, and one has inflammation of the eyes, so that she cannot learn at present. The third, who is still learning, is a

truly lovely and lovable creature. She reads Bengali well, and has been studying grammar, geography and arithmetic. She has worked a very pretty piece of worsted work, which she has had framed. She has read through the "Line upon Line" and "Peep of Day," and now she is in the Gospel of Matthew. I had taken with me the picture of the Good Samaritan, so our Bible lesson was on that. They are all so disunited in that house that I wanted to teach her the duty of love to all, and of forgiveness of injuries.

SAD DEATH.

A very sad thing took place there two weeks ago; one of the Bos, in a fit of jealousy with her husband, committed suicide. About four months ago Lady Burrell went with me to visit that house, and we were taken into a good many of the rooms, and among others into the room of this Bo. She had it furnished very prettily; there were two rooms, an outer one more like a parlor, and the inner one the bedroom. The outer one had a marble-top centre table, couches, chairs, and many little ornaments, and the bedroom likewise was well fitted up; in fact they were the nicest rooms I have ever seen a native lady have. She seemed very proud to show us these things, and also her jewels, which were really magnificent; and now the poor thing has gone to her account, sent thither by her own hand. It seems there is a terrible superstition among this people, that if a person commits suicide, he or she never can go to the abode of departed spirits to receive the reward of their deeds, good or bad; and they never can come back to earth again to work out their pardon and so eventually gain heaven. They cut themselves off from all this by taking their own lives, and he or she who does this, is supposed to become a devil or evil spirit, full of malignity and powers to work evil upon any whom they dislike; consequently it has been known that many have committed this crime simply for the object of being able to wreak their vengeance on any one who had offended them. Some say that this was the object of this poor woman. She had no children, and was a dreadfully passionate woman, very jealous of her husband, who gave her sufficient cause. About a year ago in a fit of anger she went into one of the dark rooms in the house and hung herself, but the rope

broke, and she was found by one of the servants, stunned by her fall, with the rope round her neck. She was taken to her room and then had a fit of sickness. After a recent festival she took laudanum, and died in a few minutes. Probably this would all have been hushed if a boy had not run out into the street and told it, and so it came to the ears of the police, who insisted on a coroner's inquest, otherwise she probably would have been carried off to the Burning Ghat without the public knowing anything of it. In former days when the men were just as ignorant and superstitious as the women, the fear of their wives becoming evil spirits to torment them, made the husbands a little more afraid to treat them badly. Now the men do not believe in these superstitions, and have no such fear ; but the poor ignorant women still believe them, and I am told they often seek for vengeance on their husbands in this way. Oh ! for the day when the women of this land shall all sit at the feet of Jesus and learn of Him.

PLEA FROM A BRAHMIN.

A donation from some students, in Princeton, N. J., for books, has put into my mind the idea of keeping an account of how many strictly religious books such as the New Testament, Barth's Bible Stories, Catechisms, and Hymn Books we distribute or sell in the course of the year. I find in the month of January we have distributed over 200, and God only knows what and how much fruit that seed scattered with prayers for His blessing may produce even without human teaching following it. I will copy for you a letter verbatim from an old Brahmin Priest written some years ago, but the ideas we hear daily now.

A letter from Sundra to Christians in general: "O ye favored people, who are blessed with the Divine Spirit, ye have existed 1,800 years, and what have ye done for this dark world? I am a Hindoo Boistub, poor and destitute, but ask of you neither land nor elephants, nor horses nor money, nor palanquins, nor doolies, but I ask what can be done to teach the people to obey the laws of God? O holy people, this I ask? 'The thief is judged, the murderer is judged, the perjurer is judged, and all the wicked are punished according to their crimes. A large army is kept in obedience to your orders, but why are not the people made to obey

the laws of God? Ye are the seed of the good, ye keep God's word, cause the subjects to keep it.' 'Rulers are the example of the people. O good people, teach them God's Commandments by your example. If ye will do this then it will be well; if ye will not, then ye are stones to them. What more shall I write? Do as ye will, still religion is true, religion is true, religion is true!'"

Extracts of Letters from MRS. PAGE.

A DESIRE FOR LIGHT.

I was on my way to one of our schools when a pupil of mine, whose two sisters also learn with me, met me on the road asking if I would not stop and see her mother. I consented and the child led me through some jungle, to a little mud hut thatched with large leaves. As I went in, I heard some one say, "What shall I do, there is no chair for the lady to sit on." I told them it did not matter, and sat down on a small plank almost on a level with the ground, the ordinary seat of honor in a poor native house. When they saw that I had made myself at home, they began to feel comfortable too, and I had quite a pleasant talk with the mother and eldest daughter. I told them about God, how far above us He reigns, "although He be not far from every one of us;" how His ear is ever open to our prayers; so different, I added, "from your dumb idols, the work of your own hands, who can do nothing for you." The girl's mother listened and hung down her head but would not speak. I must go again to that woman, I think she will be glad to hear more about the Saviour, and I have great hopes of her eldest daughter, she is such a loving child. They are a poor struggling family, the father is a day laborer. I try to love all my school-children alike, but somehow my heart warms most towards those who look poor and neglected.

There is a young woman whom I have known for some time. I went to see her a few days ago; she is in trouble, as her husband ill-treats her. He has wavered for some time between Christianity and Brahminism, but has decided in favor of the latter; since then he is quite an altered man and does not care at all about his wife and child. Brahminism is the religion of Hin-

doo Materialists. They believe that God is every where, but they also insult the Majesty of heaven by believing that God is in every thing, and reject the Saviour altogether. I asked this woman whether she also thought that the Brahmo religion was the right one? She answered "No, it cannot be the best religion since it has changed my husband for the worse." I pointed her to Jesus the Saviour of sinners, "telling her to cast all her care on Him." She has asked for a portion of the Scriptures, so I will take her one of the gospels when I go again. I generally take the gospel of John to the native women in preference to the others. There is in all this Apostle says, a reflection of the sweet spirit of the disciple who "leaned on Jesus' breast." It was there doubtless, that he learned his lessons of faith and love. The women understand all this and listen eagerly. I read aloud myself sometimes, when I think they have not paid attention to their own reading. The allusions to that "other disciple" used to puzzle them, but when I said that John spoke of himself in those words, because he was so humble that he did not like to mention his own name always, they understood it directly and exclaimed "What a good man he must have been." One day a woman said to me, "Only have a little patience and all the Hindoos will become Christians—how can our religion stand up against yours, ours is all falsehood." It seems at times as if we could with truth exclaim, "The night is far spent, the day is at hand." God grant that it may be so.

CONVERSATIONS WITH PUPILS.

Three of us went this afternoon to B—— Bazar. I have a school and a zenana there. My school numbers thirty-seven women and children, some of them are widows. They used to be very noisy and troublesome once, but are now gradually subsiding into order. Native women have a habit of always speaking to each other in a loud tone of voice; sometimes, when very earnest they almost *scream*, and it is difficult to get them to talk differently. "How is it that ladies never make a noise?" they ask. My children at this place repeated the whole of the first catechism to me to-day, and answered all my questions pretty well considering that they are poor heathen children, who only a few months

ago, knew not the true and living God. Last week, I put a question to my little ones, wondering how they would answer me. "Who loves us all?" I asked, and quick came the answer, "Jesus Christ!" It made my heart glad. Some day, perhaps, all those dear children will be Christians. Another time I asked, "Would you be willing to die for any of your friends?" They looked at me in amazement and said "No, how could we?" Then I told them how there were many in this world who did not love Christ and acknowledged Him not, yet He died for us *all*, not for His *friends* alone, but even for His *enemies*; "Was ever love like this?" One woman said, "What sweet words these are!" Another day, pointing to a hideous picture of their goddess Kali, I asked them, "Have any of you ever seen a woman like that?" of course they answered, "No." Then I went on to tell them "that there was no being like their Kali in heaven above, or on the earth beneath, nay, not even in the waters *under* the earth. How then can you worship such a loathsome falsehood, and teach your children also to do poojah to her?" Some looked sad and ashamed, while others laughed. I could not bear that they should laugh then, and warned them not to put off to a more convenient season the things that belong to our everlasting peace.

Last Thursday, at O——, two of my women and a girl kept close to me all the time; even when I had done teaching them, they stood around my chair, and evidently had something to tell me, but could not speak because some strange women visitors were in the house. When lessons were over, and I was on the point of leaving, they said, "We will speak to you outside," so I walked on, and they followed me until we were a little way from the house, then the oldest, whose name signifies a pearl, began: "O lady, tell me what Bengalis do when they become Christians. Do they leave their homes, and eat English food, and wear English clothes?" I told her that there was no necessity for leaving her home, she ought rather to stay and teach others, and as for the food, that is nothing, it is the *heart* God looks at." She heaved a sigh of relief—perhaps she feared that she would have to leave her home and her aged mother if she became a Christian. Just then some other women came up and she whispered, "Hush, I cannot say any more now, I will

tell you afterwards." I hope she will soon decide for herself, whether she will be on the Lord's side. God grant that she may indeed be a bright pearl in the Saviour's crown on that day when our Lord shall "make up His jewels." While this woman spoke to me, two of her nieces stood by listening; one held my hand, and the other looked eagerly into my face; so evidently those three must all have thought about becoming Christians, and must have all been equally convinced of the truth as it is in Jesus, or else they never would have stood there so quietly, while one spoke out her mind to me. When they make a profession of faith, I think it likely that some of their companions will join them, for they all have lessons from the Bible when I go to the school and listen attentively. Sometimes I have been asked, "What is the good of all this teaching? Among the many who are daily instructed, how many have become Christians?" The conversions seem few and far between, truly, but Christ himself hath told us that the kingdom of God is "like leaven which a woman took and hid in three measures of meal till the *whole* was leavened." At times when I have felt saddened at the sight of so many of my fellow creatures bowing down daily to shapeless, senseless idols of wood and stone, this text has comforted me.

To-day I had a poor widow among my pupils. I spoke to her about "laying up treasure in Heaven where no thief can break through nor steal." Her eyes filled with tears, and she turned her head away as I added, "The rich man has houses and lands, and servants and cattle, and much goods laid up for many years," yet, notwithstanding this, the poor man if he be a believer is the richest of all, for he has his God, "who is the same yesterday, to-day, and forever." "O that men would praise the Lord for His goodness and for His wonderful works to the children of men." What a rich harvest of souls there would then be.

Extracts of Letters from MISS CHASE.

IMPORTANCE OF FIDELITY.

I AM at present teaching in sixteen zenanas, but as I have no school under my supervision my whole number of pupils is only thirty-two. There are constant changes in our work, for various reasons

which only those on the mission field can fully understand, so that when we leave a zenana we never feel confident that we shall be allowed to enter it again. This has a tendency to make us more anxious than perhaps we should otherwise be, to seize every opportunity to present those truths that are essential to salvation, so that as soon as possible our pupils may know what they must do to be saved. As a rule, Bengali women never question the truth of anything we teach them; even when they regard the religious instruction we give them as utterly false, they will appear to accept it without a doubt. I have often wished they were not so deceptive, but deception is such an integral part of their nature that it is extremely difficult for them to realize its sinfulness. I have, however, some pupils who are exceptions to this large class I have described.

One woman whom I have just begun to teach is very fond of arguing, and will accept no truth until proved almost to the certainty of a demonstration. The first time I visited her, I commenced questioning her knowledge of Scripture. She had formerly been taught the Bible, and interrupted me with such questions as, "How am I to know that your God is the true God any more than Doorga or Kali?" or, "How can you prove that there is more truth in the wonderful events told in the Bible than in the stories of our gods, which are equally marvelous?" She listened attentively to my replies to her questions and objections, and then said, "I admit there must be one great God who made all things, and I will pray to him to teach me what is truth." Another of my pupils seems very anxious to learn about the Christian religion, but whether from curiosity or a desire for truth I cannot determine. She has been repeatedly forbidden to read our religious books by all her Hindoo friends, yet notwithstanding their opposition she eagerly studies all I have given her. She is a widow, and the Hindoo religion imposes many rigorous fasts on these unfortunate women. I am sure many of these widows, including the one I have just referred to, realize the uselessness of the cruel fasts and burdensome ceremonies connected with idolatry, and are only prevented by the fear of persecution from renouncing the faith of their fathers. I have no doubt there are many zenana women and babus who have been educated

in mission-schools who are thoroughly convinced of the truth of Christianity, but are deterred from embracing it, only by the opposition of their friends. My pundit told me only a short time since that he believed the Bible was a revelation from God, and that salvation could only be obtained through Christ, but that he could not make a public profession of his faith because he felt that he could not endure the reproach and ridicule which such a course would bring upon him. Another babu frankly said : "I believe in Christ, but do not love him enough to be willing to give up all for his sake." He also added : "There are many babus in Calcutta who have an intellectual faith in Christianity, but it does not reach their hearts." Is there not urgent need for earnest prayer that the Spirit of the Lord may apply His Word to the hearts of His people ?

Extract of Letter from MISS LATHROP.

[Communicated by the Philadelphia Branch.]

GOD A REFUGE IN TROUBLE.

I HAVE two pupils in this house—mother and daughter-in-law. The mother has a large number of children, from twenty years old (the husband of the younger woman), down to a baby of eighteen months. I often wonder at her perseverance in learning to read ; always, when I am there, she has the baby in her arms, pulling at her book and making herself generally troublesome. I cannot teach her to write at all, because baby will have her pencil, and no Bengali mother has the heart to correct her children. If they are *boys* they must not be governed by a woman, even though the mother, and if *girls* they have them with them for such a brief period, everything the mother can do is too little to show her love, so they are perfect slaves to all their whims and caprices. I have been able to get very little response from either of these women, especially the elder one. When I have read or talked to them of the Christian religion, they answer : "Our religion is good for us, theirs for them ; why should they believe things their ancestors did not." I was more impressed to-day than ever, with the idea that their indifference and inability to remember, is assumed. In times of trouble, when the heart is tender, the compassion of Christ comes to them with a comforting power.

It seems that two days before, the little daughter, five years old, who attends the school—as stated, in the neighborhood—went as usual with the servant sent to gather the children, but instead of remaining there while the servant was away for other children, and before the teacher arrived, she, with two larger girls, started for home. Playing the truant still farther, they went into a house near, and on the terrace to have a game. Unfortunately, the little one fell from the two storied house, and was taken home dead, as they all thought. Afterwards she revived, and is now in a fair way to recover. The mother's heart was touched, as I thought nothing would touch it, and she prayed to God, "Your God," as she terms it; and He heard her prayer and gave her child again to her. When she told me of it she said, "Cushan was dead when they brought her home, but she lived again." I think, if in trouble, they are ready to turn for help to the true God, instead of their idols, there is great reason to hope for them. There seems to be more interest manifested by the women, just now, than I have ever before known. They are searching and inquiring what the truth is; many among our people say they do "pooja" no more, but pray to the true God.

I have just been out to see the little widow "Amato," who has not been able to go on with her school for a few weeks, by reason of the severe illness of her elder sister, with whom she lives, and who has always had the care of her; the two have been widows from childhood, Amato tells me, since she was five years old. Her sister has always seemed disposed to question whatever we have taught the younger one, and we have felt that if it were not for her influence Amato would come out openly on the right side, and more than ever, since she has been so ill, we have hopes that if she was taken away, we would have the sister with us. She is now recovering, and we really have some hope of her also—she has seemed so different—even asking to be prayed for.

Extract of Letter from MISS SEELYE, M. D.

[Communicated by Philadelphia Branch.]

WARM WELCOME.

ONE day I went out with Miss D—, who speaks Bengali well. When she informed the people that the "Doctor Mama" was present, they appeared to be much pleased to know that there was

such a person whom they could call upon when they wished ; and one poor old woman came to be healed of numerous painful boils. After relating her suffering she was very curious to know what sort of medicine she was to receive. If it was powder or pills, she said she would take it, otherwise not, as there might be some water in liquid medicine that, if she took, would break her caste. Poor soul, she would rather continue her sufferings than break her caste by drinking water that had been in our house.

Since my visit to W——, I have been making arrangements to go out every week with the young lady who teaches there, and will take some medicines with me and render what relief I can. There are many who are too poor to pay for either a physician or medicine, and whom I might reach in this way and interest when they would not come to the school. We went to the house of a Kulin Brahmin, where two wives are pupils. The Kulin Brahmin is the highest caste in India, and why this man should take to himself a second wife, when the first was prettier, more intelligent, better natured, and had children, I could not understand until I was informed that it was a mere money-making operation. When a Kulin Brahmin marries the first time, he must marry one of his own caste and give a great deal of money. Afterwards he can marry beneath him, and then as it is considered that he bestows a great honor upon the bride, her parents must give him much money. The two women seemed to live together very harmoniously, but the second one had no children and was very inferior to the first.* * * * *

Last evening the Lieut. Governor of India, Mr. Campbell, honored us with a call. He made very minute inquiries about the mission, and especially the medical department. He visited the Orphanage and Foundling Home with Miss Brittan and seemed much inclined to give us all the assistance in his power. * * * The government has given me a small supply of medicines to distribute among the poor as I shall deem best, with the promise of more when the demand increases. * * * Miss Brittan had it arranged for me to take a small fee when I came, and I have been doing so among those who are able to pay. With that I procure some medicines for the poor, and different things needed in a medical way, all being with Miss B.'s advice.

ALLAHABAD.*Extracts of Letters from MISS SEWARD, M.D.***SUFFERING AMONG WOMEN.**

I HAVE had for a month past an average of ten or twelve cases a day. I have tried to take only such as I felt really needed treatment, that I might have as much time as possible to give to the study of the language. It is quite the fashion in many of the houses where I visit, to bring in all those who have an ache or a pain. Sometimes the babies are brought to me, whose mothers say they are cold and cry all the time, a state of affairs one does not wonder at, when often their only article of apparel is a bracelet or necklace, or perhaps a waist ornament. I often tell them to wrap the children up and keep them warm, but it seems almost foolish advice, for they will fold one end of their sarrees around them for a little while and then expose them in the same thoughtless manner. Before coming to India, I had often heard the garment worn by the women spoken of as very graceful, but I cannot think it so, except in rare cases, when made of some soft, rich material, and upon some slender, graceful form. Its great advantage seems to be its simplicity and its lightness and coolness in the hot weather. It does not protect the lower extremities, but confines the upper, preventing in any great degree freedom of motion ; and the habit they all have of drawing one end and tying it tightly round the waist, just below the ribs, can but be injurious. Many of my cases are chronic ones of long standing. I often tell them I can do but little for them unless they will dress warmer and wear shoes and stockings. A few of them do so, but others are too poor to afford them. Sometimes I find those who are expecting me wearing them ; but if I come in upon them unexpectedly, they will probably be sitting on the cold plastered floor, with bare feet. Many of my patients are very interesting women, and show a degree of confidence in me that is very touching. One of them, who had been, before I saw her, a sad sufferer, but who is now somewhat better, said to me this morning, " While you are here, my heart is light; but when you are gone I get very sad." They often tell me a long, piteous tale of months or years of suffering, from which, owing to their

seclusion in the zenanas, there has been no relief. It often pains me to hear the earnest language in which they beseech me to do what I can for them. My one great regret is that I am not better prepared to treat those obscure and chronic cases that I meet with every day. One meets with disease here in its worst phases ; and when we remember that many of the women have suffered for years with no means of relief, that often the disease itself is caused or aggravated by maltreatment, that at best they have poor constitutions and little strength, that early marriages and large families make old women of them before the age when we should consider the constitution thoroughly matured, then we can imagine some of the difficulties one meets with in treating them. When I see how imperative is the need of lady-practitioners, I do not wonder that all classes of the people welcome us so warmly.

VASTNESS OF WORK.

I wish that I felt more at liberty to write of individual cases which I meet here, but things published at home are very apt to come back here, and I know it would weaken my influence with the people did they know that we were publishing them in that way. Those who have spent their lives in the seclusion of the zenanas, would little like it if they thought I was repeating what they have told me in confidence. I think we in India feel that we have a broad field with far more work than our feeble strength can accomplish. It is ours to do our Master's work. He will see and judge of the results. Among the educated classes in India, the old heathen superstitions are thoroughly shaken. It seems to me that as a people they are passing through the same phase of experience that comes to each individual soul, in its attempts to work out a religion of its own. They acknowledge, claim and worship a creator, but deny Christ. This, as we know, is the creed of the Brama Somaj sect, but they form but a very small proportion of the people of India. The ignorant classes are yet given over to the grossest superstitions. We see this every day as we pass to and from the native city on our rounds. For a week past I have met each day long processions with music and banners and large vases filled with the sacred water from the Ganges. They were going to worship Juggernaut, some distance

below Calcutta. The Mala, or sacred fair, has been in progress for about a fortnight, at the junction of the Ganges and Jumna. The attendance is small compared with the great crowds who were here last year, but to those of us who saw it for the first time it was a strange, sad scene, suggesting the question, "Are not these people making greater sacrifices for a false religion than we for the true one?"

FEAR OF EVIL SPIRITS.

At the sick bed of the poor, I often am told that they are troubled with evil spirits, and meet priests who are brought there to drive them away. Yesterday I was called in haste to see the wife of one of the servants. I found her in a cold, collapsed state, the pulse at the wrist gone, the extremities like ice, and the whole surface of the body covered with a cold, clammy sweat. She had a baby, one, two or three weeks old, and the servants said she had been very ill for three days, but would not let them tell me for fear I would make her take medicine, and she might break her caste. Her jaws were fixed, and when we pried them open and forced stimulants down, she seemed unable to swallow. After an hour or so she revived somewhat, her pulse became quite perceptible, but in a little while she whispered to her husband that she was going to die. I said, "No, she is better; keep on rubbing her." Soon after I left her to go to dinner, and when I returned her pulse was quite full, and the skin had regained very nearly its natural warmth. Turning to leave her, I noticed a strange man gazing at me with a rude, ill-natured stare. I asked who he was, and was told that the woman had an evil spirit, and he had come to drive it out. I told the husband that she had been very near dying, and that if they troubled her in any way might yet die: that they must leave her in peace, and the man must instantly leave the compound. One of them said, "But, oh! if the Maam Sahib drives him off, he will be very angry and do some evil thing." I turned and told him to go, which he did, but looked as if he would willingly do some evil deed. It is with a keen sense of relief that I often turn from such scenes of gross superstition to attend those of our pupils, who have been taught for some time. They meet me with looks and words expressive of

confidence and affection, and give me intelligent histories of their cases. Their gratitude is not greater than among the low castes, but I believe it is more lasting. I think in time we can gain a powerful hold on the minds of these people.

JAPAN—Yokohama.

Extracts of Letters from MRS. PRUYN.

UNEXPECTED MEETING.

As the meeting for this week had been appointed for Thursday evening in the chapel in order that the officers elected should be ordained, we had not expected to have one here to-night. The night being stormy, we thought we should have a quiet time for reading and writing where a bright fire made the room so pleasant and cheerful that I could not help saying, "If our dear home friends were only here to spend the evening with us, I could not ask for any thing more." We had just seated ourselves, when ten sailors came in, supposing there was to be a meeting. The distance they had walked was a mile and a half, beside the long row to the shore, and of course I could not send them away. In a few moments Mr. Ballagh came and then the other gentleman, so we had thirteen beside ourselves, and such a good meeting as rejoiced and strengthened every heart.

HEARTS TOUCHED.

We were particularly gratified, by hearing from Mr. Ballagh, that one of the young men, who comes here daily, had been to him and openly avowed his faith in Jesus and his desire to tell his people of the religion of the Bible. He offered to go to Mr. Ballagh's class every morning and try to do this. Every Christian here feels that to have native teachers is the most desirable and hopeful thing in the present state of affairs. We feel that we have especial cause for joy that the first one who has offered to do this is one, who, as Miss Crosby's teacher in the Japanese language and her scholar in English, is so well known to us and has been so frequently under Christian influence in this house and the subject of our special prayer. Mr. Ballagh also informed us that a Japanese from the opposite side of the bay, about ten miles distant had come over to Yokohama on Saturday after-

noon and had passed the Sabbath and Monday here for the express purpose of enquiring about the Christian religion. He had been present at all the services in the native language, including the one here on Sabbath evening, had proposed a great many interesting questions and had expressed the greatest desire to be taught the gospel. He said that in three of the villages across the bay, the edicts against religion had been removed from the place where they are publicly posted, in every city, town, and village, and the people feeling more at liberty to investigate the subject, were exceedingly anxious to have a missionary sent there. Is not this a literal realization of Paul's vision of the man of Macedonia? Is it not also a glorious proof that God is hearing prayer for this people, removing the barriers against the truth and awakening a desire in their minds for the knowledge of it?

Our New Year's day has been a very pleasant one, notwithstanding the peculiar circumstances, and I can see very clearly that my dear Father will spare me all the care and sorrow possible, while he gives me the heart to enjoy thankfully the multiplied mercies he bestows upon me day by day. The meeting of Christians last Sabbath was very solemn and the feeling seems to be very strong that God is going to pour out His blessing on this wicked city.

The sin of intemperance is fearfully rife in this place, and I feel that it is one of the first things the church has to set its face against.

EAGER LISTENERS.

Mr. Ballagh held a meeting in our dining-room which was a joy to my heart as I looked quietly into one of the windows. I do not think any words of mine could convey to you a perfect idea of the scene. The room full of such eager, earnest listeners. Oh! how fervently I prayed that the Spirit would enlighten their minds and convert their souls. It seems that Mr. Ballagh was talking to them upon the subject of the character and work of the Holy Spirit, and he told me afterwards that their questions surprised him. One man asked him how they could know that the Holy Spirit was with them; another asked if it was not a proof that the Holy Spirit was teaching them, when they felt that they

wanted to know the truth? Mr. Ballagh was made very happy too, by a proposition from one of them, that they should try to have a prayer-meeting among themselves, and accordingly one was appointed for this evening in Mr. Ballagh's little chapel. I was glad to have two of our servants, both bright, intelligent men, ask leave to go there. God is working marvelously among this people.

COMMUNION SEASON.

To-day our new church has celebrated for the first time, as an organized body, the dying love of Jesus. It has been cold and stormy, and the roads almost impassable. It was quite a trial of my faith, for I knew that many were anticipating with great delight the privilege of this communion, who could not come in the storm. I was rejoiced to see about fifty persons present, more than thirty of whom partook of communion. Five united with us by profession. Was not the Lord good to give us this first time, such evidence of His presence and favor?

SEASONS OF PRAYER.

Arrangements have been made for the observance of the week of prayer, and the meeting here this evening had especial reference to that. In the parlor meeting there were nineteen, in the dining-room twenty-six Japanese. Mr. Ballagh was quite ill and I did not know what could be done, as no one else could speak to them in their own language; however, some of their number are becoming quite bold in speaking for Jesus, so they had a meeting among themselves. One, a very bright, intelligent man, who desires to become a preacher, explained the Scriptures and talked to them, and several prayed. It is glorious to see how the Lord is drawing them out. When our native preachers are raised up, the work will go on with new and wonderful power.

Dr. Brown told me a few days since, that the Governor of Yokohama had sent a messenger to him to ask for some book that would explain to him the Christian religion. Is not that something to encourage faith and prayer? Though he may not desire the truth itself, yet that he is openly and boldly seeking

the knowledge of it, is certainly evidence that the restrictions are not very severe.

Extracts of Letters from MRS. PIERSON.

[Communicated by Kentucky Branch.]

A HAPPY SCHOOL.

IF you could be transported to my school-room, at any hour, you would see the most interested students it was ever your pleasure to witness. My class of women and girls, exclusive of those in the "Home," numbers eighteen.

Day before yesterday my class of young men, which meets at 2 P.M., and which I was obliged to take for a time, had for a dictation lesson the story of the children who were overtaken in a tunnel by a railroad train, and the girl placed her brother in the hollow of the rock, continually calling to him, "Cling to the rock, brother—cling to the rock." I made use of the story to illustrate the truth, "Jesus is the Rock," and if we cling to Him, trials, temptations, dangers, and sorrows can have no power to harm us. My prayer this morning was that God would give us to-day some evidence of His presence and blessing on our labors, and when one of the young men brought me the following original composition, I thanked the Father for this proof of the Holy Spirit's work:

"JESUS CHRIST IS THE ROCK."

"The sentence I repeated and read, and understood, more than once, afterwards my heart was filled with more and more faith and gladness. Therefore, my eyes were open all night. Early in the morning I rose from my bed and returned a thousand thanks to our Saviour Jesus Christ, and afterwards I thought I did not obey the law of God; then I was very sorry in that thought, and also that our Saviour Jesus Christ always loves me better than I love Him; therefore I must trust to God my heart, life, and thought. I must love our Saviour Jesus Christ, and he is the Rock."

A CHRISTIAN BAPTISM.

On Sunday last one of my women made a public profession of her faith. It was the first baptism of women in Japan. There were three: two were wives of native Christians not studying English. My scholar said to me, her face radiant with joy, "Now I belong to Jesus." Several of my women were present, and one remarked to me, "I shall be happy when I belong to Jesus." I explained to her that He is ready to receive her now. She is deeply and hopefully interested.

Reports of Schools and Bible-Readers.

SYRIA—Beirut.

Extract of Letter from MISS TAYLOR.

In regard to our work here, I cannot do better than enclose a copy of a little report drawn up without my knowledge by a kind friend of mine in England. In addition to that, I managed to get nine of the girls to board with me in the house for some time but was obliged to dismiss them during Mamadan, which was finished the end of last month. I believe through the prayers of many friends, I have so gained the confidence of those I labour among, that many would be willing to remain in the house. I am very anxious that three of the elder girls should stay with me if promises can be made for them, and I have already taken one girl from the race of the Badaueens to board with me; she has been attending the school for two years. She has been accustomed to beg for her living with her mother; it may be difficult to tame her to settle quietly at home, but by the grace of God all difficulties are overcome. May I ask your prayers especially for her? also for Zanoob, and for Haleemy; that God would work His own work in them. I propose making both pupils, teachers; they have been four years at school. This is our week of prayer, and Zanoob had permission from her father to attend meeting. She is willing at present to bear any cost in consequence. One is obliged to move very cautiously in these times. I do hope the time is very near, when the Moslem will join in Christian worship without fear. I have great cause to be thankful for the encouragement I have among the girls at present.

Report of Ragged School for Moslem Girls.

Two examinations of the scholars have taken place this year; the first, in February last, was conducted by a Syrian teacher of the American College, who had been helping in the school. We have his report in Arabic and English. His own translation in English we here give: "I have been for three months teaching in Miss Taylor's School, which numbers thirty Mohammedan

girls. The first class has five girls in it, who are able to read in every Arabic book, and they are now reading in the New Testament; they can write as well as they can read; they know the geography of Asia. The second class has three girls in it who read in an Arabic reader, and they can write, and know geography as well as the first class; the rest are reading in first 'Reader' and some beginning. All of the girls know many hymns, which they can sing, and they can answer many questions from the Bible." (Signed,) A. WAKID.

The second examination took place in June last by Dr. Post, his own account of which is thus given in a letter to the Rev. Millar Nicholson, of Linlithgo: "July 11th, 1871. Miss Taylor's school is a success. She has managed, in a way explicable only by the Holy Spirit's co-operation, to secure the attention and interest of her Moslem girls to the plainest truths of the Christian scheme, and they are now quite familiar with the Gospel History and the doctrines of grace. I was surprised in the recent examination to find them so ready in their answers to questions relating to the Old and New Testament. One of them seems to give evidence of being a Christian. Nor are they destitute of knowledge in other branches. In geography, especially that of the Holy Land, they are very ready. A map with English names, which are quite unintelligible to them, hung in the school-room at the time of the examination. They pointed out place after place mentioned in the Bible, even the less famous sites, with perfect and unhesitating accuracy. They cypher a little and read very correctly. Their writing is also very creditable. In sewing they have made commendable progress, and in this department there is improvement more and more visible every day. I think that Miss Taylor and we have reason to be thankful to God for the impulse which led to the establishment of the school, and to the kind care which has watched over it from its foundation."

The numbers in this school vary continually; but this is only to be expected, when we remember the notorious fickleness of the Eastern mind. Sometimes, as on the day of Dr. Post's visit, there were forty-six scholars present, while on another occasion they have been as few as twenty. But the school steadily holds on its way, and is a recognized and felt influence in Bey-

rout's poorest population. And after all, even were there no more than twenty infant listeners to the Gospel story, that were motive enough for all our labour and sacrifice, and cause enough for joy.

Mr. Heald, for nearly thirty years a resident in Beyrout, and whose intimate relation with the country gives importance to his remarks, states: "It is no figure of speech to say, that Miss Taylor's pupils were picked up from the highways and hedges, where they used to spend their time. I have no hesitation in saying that I believe Miss Taylor was the very first European that ever opened a school in Beyrout for Moslem girls exclusively, and for a class whose parents cared nothing for education, nor can they afford to pay for it." And now, Miss Taylor tells me, when the parents of her scholars visit the school, they exclaim, "Why was it that there were no schools for us when we were young?"

The other testimony is that of the Rev. D. Fenwick, who was sent out to Beyrout by the Church of Scotland on its mission for the conversion of the Jews. He thus gives his estimate of Miss Taylor's work: "I am delighted to bear my testimony to the good work being done by Miss Taylor. I was intimately acquainted with her. I visited her school very frequently during a year, and thus had ample opportunity of judging of the importance of the work in which she is engaged. I can testify that her labours among the Moslems are most diligent, instant in season and out of season, to make known to their children the unsearchable riches of Christ. Her devotion to her work is most enthusiastic; she has, moreover, the confidence and the prayers of all Christians in that land who have had any means of knowing her. Often have I listened in an adjoining room to the Lord's Prayer said by these girls: often too have I heard of the children when at home with their parents and friends repeating that prayer and singing Christian hymns they had learned at school. The blessing of God must rest on such self-denying work. From what I know her to have achieved, I think she has abundant reason to thank God. I cordially commend her to the Christian generosity of all who are able to further so deserving a work."

CHINA---Ningpo.

Extract of Letters from MRS. BARCHET.

WE have had the pleasure of receiving two new scholars, in all making a total of seventeen now with us. Another child of seven has been promised and indentured to us, and I hope will enter the school at the beginning of the Chinese new year. We

have had several disappointments in half-made promises of fresh pupils, and I have at times felt discouraged at our want of success, but believing the work to be the Lord's, we must trust Him to carry it on, which He will do, for His own honour's sake, whatever difficulties may obstruct the way. There is a comfort in thinking that He has a wise purpose whether in giving or withholding—may He not have to reprove us for our "little faith." In the meantime, the pleasure of caring for and instructing the children has not in the least diminished. They seem to take more interest in their studies, and I think their attention while reading and examining the word of God is increasing. Our chief desire being the conversion of every child, you can understand how eagerly we watch for any direct or indirect sign of interest in the truth which alone can give them life and peace. Sometimes too when we have occasion to punish any girl, it is noticeable in the quiet talk we have with her how she fears to promise for the future, from expressed want of confidence in her own strength and ability to do right. Is not this knowledge of one's weakness, a step towards casting oneself entirely on the grace and help of our perfect, all-compassionate Mediator? This certainly does not *prove* a renewing work in the heart, but I would hope it is the happy effect of having learned something of the "truth as it is in Jesus."

Extract of Letter from MISS MESSMORE.

[Communicated by the Philadelphia Branch]

In Lucknow we have, for six years, had Bible-readers, and no person in authority has disapproved, and every year the doors now open are becoming wider. It is wonderful how God blesses the work and clears the way before us. We have appreciated your gifts to this work and in our hearts have blessed you many times. Our plan is now to buy a lot and build a house in some ward in the city; this gives the Bible woman a house, and she can live with the people she teaches. It gives her a chance to be much more useful, and gives a permanence and importance to this branch of the work, that the natives are quick to see. We have a house, etc., built by money sent from the London Missionary Society, and the ladies are very much pleased with the plan.

HOME DEPARTMENT.

A VISITOR'S IMPRESSION.

THE Corresponding Secretary of our Baltimore Branch has kindly sent us some extracts of private letters from Japan, which give such a pleasant picture of our "Home" in Yokohama, that we venture to print a portion of them for our readers.

"We went to her house, which is pleasantly situated on a high bluff, with some beautiful residences around it. It has a nice yard for the children to play in, but they are a good deal cramped for room, and I think if the ladies of the Baltimore Branch could understand just how the Lord has opened, for these ladies, such a wonderful door, they would devote their funds to give them a suitable building.

"They have now seventeen children, a few of them Eurasian children, for whom the school was primarily established, and then Japanese children and women.

"Mrs. Pruyn is a consecrated Christian woman, thoroughly fitted for her work, and at the same time an intelligent, cultivated lady, with a large nature. The school has nothing of the cut-and-dried orphan asylum style, but is a happy Christian home, where a wise and loving mother reigns, whose firmness, mixed with gentle, kind consideration, makes all things work smoothly. A very respectable Japanese—a Chinese professor in one of the colleges (for Chinese is the study of the educated classes here as Latin in other lands), brought his wife and daughter to board, that they might learn how foreign ladies live.

"On Sunday evening they had a meeting in the dining-room for the Japanese, and it would have filled you with gratitude and joy could you have seen the eager, interested faces of these poor heathen. The government does not allow Christians to meet together in a regular church and to have preaching, but they do not interfere in any degree with Mrs. Pruyn or any of the missionaries in Yokohama, and every day they have new encouragement to labor, in the anxiety which so many evince to learn English and to study the Bible.

"I do not believe that Mrs. Pruyn could do this peculiar work

as effectively under any of the Boards which are distinctively denominated, as she does now ; and I trust the Woman's Union Missionary Society will not be abandoned.

“Will you not write to them and encourage all hearts with the news, and urge the Baltimore Branch, and every other auxiliary, to use every available resource to supply the funds needed there to build a proper house in which to carry on the work.”

GOVERNMENT AND MISSIONARY SCHOOLS.

Miss Brittan has sent us the following article from a paper published in India, called the *Indian Mirror*. As it bears so significantly on the important question of the day, viz. : the results of Foreign Missions, and is the exponent of one class of educated native minds, we gladly insert some extracts.

“Where religion is practically ignored and morality disregarded, the effect must be a laxity of morals based upon scepticism. This is what we see in not a few of the *alumni* of Government schools and colleges. From early age they are stuffed with history and geography and arithmetic, and are made to believe that to learn these is “being’s end and aim.” Religion, God, and immortality, they do not care to understand ; the wranglings of contending sects they laugh at ; as for morality, its supreme and immutable code is never impressed upon them, and they confound it with expediency, and violate it without compunction. They grow up supremely indifferent to all the higher concerns of life, their thoughts, words, and deeds being all directed to honors and degrees.

“The teachers in a Government school feel nervous when they have to talk of such a thing as the ‘soul,’ and they think they ought not to touch the student’s religion or morality. While the more materialistic and immoral amongst them wantonly indulge in blasphemies and infidel scoffings in the course of their teachings, and scruple not to sow the seed of bad habits. We do not mean to say that government institutions are altogether immoral and demoralizing. Far from it. There are good and honorable men both in the tutorial staff and in the direction, whose character would shed lustre on any institution, and we know they are

extremely anxious to elevate the intellectual as well as the moral tone of the students.

"All that we contend for is, the atmosphere in the Government schools is surcharged with infidelity, scepticism, materialism, and secularism, though not with positive vice and immorality. Such an atmosphere, however, naturally stimulates and fosters, or at least helps the growth of immoral habits, especially as there is no direct moral discipline. Thus is it that though Government is probably as anxious as we are to make native youths truthful, honest, and moral, and though there are not wanting good teachers, head-masters, and principals, capable of exercising healthy influence, yet the inevitable effect of the general system of teaching in Government institutions is unfavorable and even adverse to morality. If we turn our attention for a moment to missionary institutions we find there is an altogether different state of things. We regard it as an indisputable fact that there is a higher tone of morality amongst the students of missionary schools than those of government schools. Why is this? Not surely on account of the peculiar dogmas of Christianity, for, with solitary exceptions, the pupils seem unwilling to accept them. The reason is, there is positive religious teaching with accompanying moral instructions, and then there are superior Christian teachers, whose force of character is sure to be felt. The students constantly hear of God and immortality, listen to prayers, are every now and then reminded of their duties and obligations and subjected to moral discipline, so that though they may not accept the doctrines and tenets that are taught, they unconsciously imbibe the high moral influence of Christian education. In stating our convictions on this point freely and impartially, we do not mean to advocate the introduction of the Bible into Government schools; but we believe that without teaching Christian, Hindu, or Mohamedan dogmas, the government can enforce moral discipline."

OUR CHINA MISSION.

THOSE friends who have followed our work in China during the few years since its commencement, will be interested to know that Miss Douw, one of our first missionaries to that land, reached her home in Albany, in the latter part of June. It is gratifying to be able to report that she did not leave her field of labor on account of impaired health, but alone from a desire to secure to this department of our work, a more permanent establishment, and thus a wider field for future usefulness. We earnestly hope her efforts in this direction will be rewarded with abundant success.

MISSION-BAND DEPARTMENT.

HAPPY SCHOOL-GIRLS.

[Letter from Jane Goordial, a little Hindoo girl in India, supported by "Mission Gleaners Band," Syracuse, N. Y.]

I will tell you something that has lately occurred in this country. A wild savage people who live in the north-east part of Hindostan called the Loshia, killed many English people and had done a great deal of harm. The Government sent some regiments and a Goorkha regiment to stop them, and they have just come back. In honor of their return a triumphal arch was erected with these words on it. "Ye Guardians of the Doon. Welcome Home." Two girls and I went to help them to put evergreens around the words. There was also a crown put on top of the arch made of bamboo, which I covered with evergreens, and our new teacher made a large wreath of evergreens, which was hanging in the middle.

On Saturday a photograph of our school-house was taken twice, first at the back of the house and the second time at the front. The big girls stood on the upper verandah and the little girls were sitting down-stairs on the steps.

I am very happy to tell you about a gentleman who came here from America, as he is going around the world. Before he went we all assembled in the school-room to sing for him. Our teacher had made a large flag which was placed in the school-room. We sang many hymns and then "The Star Spangled Banner." He was much pleased with our singing and gave some money to give us a treat in his name on Fourth of July. If any girl is naughty she will not join the feast. We then passed one by one and shook hands with him. A little girl whose name is Alice clung to him, so he took her in his arms and kissed her.

I am very sorry to tell you that our teacher has lost her dear little brother. At evening, after all the little girls had gone to their beds, the first and second classes assembled in the room where the baby was lying and had a little prayer-meeting there. We all stood around his coffin and sang "Around the throne of God." We were all so sad, but the dear little boy

will not suffer now any more pain in this world; how happy he must have been when he got the little white robe that was waiting for him.

I am glad to tell you that there are ninety-one girls in our school, all quite well by the grace of the Almighty God. I am very happy in school and am in the fifth class. The lessons I learn are these. English reading, Bible lesson, writing Hindi, Hindustani reading, arithmetic in subtraction, and singing. Our teacher has taught us many beautiful hymns; one is, "Jesus loves me, this I know, for the Bible tells me so." I like this hymn very much and when any visitors come, we little girls often sing this hymn for them. In the evening I play very much at Round Ring, Shepherd, Regiment, Hide-and-Seek, Frog-in-the-Middle, Cannot Catch Me. I have a friend, her name is Bella Hallie, she loves me very much, and I love her in return. We both live in Delhi and are both of the same age. Yesterday a native Duke came to visit our school. We sang for him two hymns: "There is a Happy Land," and "God Save the Queen." He was very much pleased with our singing, and when he told us to sing more hymns, we sang some in English and some in Hindustani. When we had finished singing he gave us a gold mohr to buy sweatmeats.

THE STORY OF LITTLE NINA.

In the rear of a butcher's shop stands a low, uncleanly, and disorderly Japanese house. One room within contains a group of very young and unhappy children. Though it is winter, there is no fire, and the floor is covered with old matting, by which the cold is only partially excluded. There are no chairs; there is no table, and the sunlight faintly creeps through the thin walls, the only bright thing in this cheerless habitation. There are three children in the group—the eldest not exceeding five years; the youngest an infant tied to the back of the oldest, whose name is Nina. In the corner of the room stands an image of stone, its hair bristling as if with snakes, its eyes large and distended, and its enormous jaws open; at its feet are two little bowls, to which

he seems perfectly indifferent, although they contain his beverage of saka and rice offerings. This is the Japanese god who frightens children and keeps them still, before whom they clasp their little hands and bow their faces in the dust.

"When will mamma return?" says little Nina, through her tears, as if speaking to herself. "By-and-by," replies the next eldest. "Rice, rice—give me rice!" "Silence! the bad woman will return." With this intimation there is silence, even the baby ceases its wailing. At this moment the sliding-door opens and the evil guardian of that evil place enters, casting angry glances on the frightened group. "Eat this rice, and be off to bed," are the first words she utters, and their meal, placed before them in little boxes, they eat greedily with their fingers. "Where is my papa," ventures poor little Nina. "You'll not see him to-night—too much saka; go to bed and I'll bring the baby." Sleepy, bewildered, weary, the child mounts the ladder, by which the upper room is reached; hardly at the summit she slips suddenly and unprotected on the floor. Only a faint cry is heard, but Nina is not dead, only insensible. Days, weeks pass by. Deserted by a wicked mother, having an intemperate father, she is tended only by a slovenly, cruel woman. At last she recovers, but with a distorted foot, which she drags after her in walking. But the kind Shepherd of the Lambs has cared for her, and has brought her to our "Home." She has learned to speak, to sing, and to love the dear name of Jesus, and her bird-like voice is often heard carolling our infant hymns. She prays to God and is happy. This is the sad history of one inmate of our "Home" at Yokohama. Will not the little members of the Mission Bands remember her in their daily prayers and ask God to bless her.

LOUISA PIERSON,

NEW LIFE MEMBERS.

- Rev. Dr. and Mrs. Wm. Ormiston, by "De Witt Band," New York.
 Mrs. Henry D. Atwater, by "Light Bearers Band," Brooklyn.
 Miss Kate M. Van Cott, by " " " "
 " Lily Reeder, by " Mizpah Band and Aux.," " "
 " Emma McConnell, by " " " "
 Mrs. Harriet Van Vranken Berry, by "Association of Outside Workers," Montclair, N. J.
 " J. D. Stelle, by "Judson Band," Piscataway, N. J.,
 " George Drake, by " " " "
 " J. F. Brown, by " " " "
 Miss Maria Louisa Lanman, by "Mrs. Genl. Williams," Norwich, Conn.
 " Kate Gardiner, by "Annie Wormley Band," Columbus, Ohio.
 " Emma C. Wright, by Homer "Cecilia Mission Band," N. Y.
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LIFE-MEMBERS BY KENTUCKY BRANCH.

- Rev. Joseph Platt, by "Hugh McElroy Band."
 Mr. B. C. Levi, by Miss. Bands "Hindoo's Friend" and "Caroline Leonard Mem."
-

NEW MISSION BANDS.

- "Lily Band," Guilford, Conn., under the direction of Miss S. Brown.
 "Real Folks," Hatfield, Mass., Miss Eunice Morton, Pres.; Miss Nellie Miller, Sec. and Treas.
 "Mrs. Emily E. Ringgold Memorial," Pewee Valley, Mrs. J. H. Rhorer, Sup. in Kentucky Branch.
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MISSION BOXES.

We gratefully acknowledge the receipt of a parcel containing a bed-quilt, tidies, etc., for Japan Home, from Rose of Sharon Mission Band, Stratford, Conn.
 Also, a parcel from Mrs. E. N. Noyes, Lake Forest, Ill., for Mrs. Starr.
 Also, a bed-quilt for Calcutta Home, from the "Bethlehem Band," Vail's Gate, Orange Co., N. Y.
 Also, a gift of lace, &c., from Miss Abeel for Mrs. Starr and Miss North.
 The "If. G. Brittan Band" has also sent to Miss Tahooa Karagensian, Constantinople, a box of clothing valued at \$50.

We have been requested to say that the Fair which the ladies of the Poughkeepsie Auxiliary intended to hold in June last, was necessarily postponed until next November. At that time contributions will be gratefully received.

DIRECTION FOR MISSION BOXES.

We repeat that we have received a most generous offer from our kind friends at the Home of the Friendless, New York, to store and pack our Mission Boxes in one of their rooms. We have gladly accepted their opportune kindness as a more accessible place than Flatbush. We ask our friends, in future, to send all Mission Boxes to Miss Dora Robinson, adding the full direction of "Woman's Union Missionary Society," care of Home of the Friendless, 29 East 29th st., New York.

RECEIPTS of the Woman's Union Missionary Society, from June 1st to August 1st, 1872.

Auxiliaries and Mission Bands.

MASSACHUSETTS.

Boston, Boston Branch, Mrs. Henry Johnson, Treasurer (see items below).....	\$826 23
Hatfield, Mission Band, "Real Folks," Miss Nellie Miller, Treas.....	46 50
	<hr/> \$872 73

CONNECTICUT.

Gulford, "T. P. Mission Band," per Miss Sarah Brown.....	20 00
Norwalk, "May Flower Band," per Miss C. E. Raymond, of which to complete five years sup. of "Lookie," in Calcutta, 100, for gifts and mission work, 50.....	150 00
"May Flower Band," per Mrs. E. V. S. Chichester, for Miss Brittan's Christmas tree, of which from Mrs. Le Grand Lockwood, 20,	50 00
Redding, "Luann Mission Band," per Miss L. E. Treadwell.....	20 00
	<hr/> \$240 00

NEW YORK.

Albany, Albany Branch, Mrs. Fred. Townsend, Treas., Mrs. M. L. Abbe, for Bible-reader in China.....	70 00
Brooklyn, "H. G. Brittan Band," per Mrs. G. C. White, remittance to teacher in Constantinople, 50, in gold. For Japan Home, 5.....	55 00
Mother's meeting, of Christ Chapel, per Mrs. C. L. Slipper.....	30 50
"Light Bearers," per Mrs. H. D. Atwater, to constitute Miss KATE M. VAN COTT and Mrs. H. D. ATWATER, Life Members.....	133 00
"Pioneer Band," per Mrs. S. E. Warner, of which from Harry Platt Allen, 1, and Wm. P. Harris, of Chicago, memorial gift for child in Cal., 10.....	11 00
"Pentecost Band," of Hanson Place Baptist Church, per Mrs. Goodrich.....	33 50
"Daisy Chain Band," of Church of the Pilgrims, per Miss Mitchell, for "Daisy May," in Dehra.....	40 00
An old member of "L. M. H." Band, per Miss M. L. Hook.....	2 00
Canandaigua, "Pierce Band," per Mrs. M. H. Worthington, for child in Smyrna.....	100 00
Catskill, "Porter Memorial Band," Miss E. D. Brace, Treas., of which for Miss Taylor's school in Beirut, 150, for Japan Home, 100.....	250 00
Clifton Springs, Mr. Erastus Pruynt, of "Clifton Springs Band," per Mrs. R. Townsland, for Japan Home....	5 00

Clinton, "Brittan Band," per Mrs. H. C. Wood.....	35 34
Homer, "Cecilia Mission Band," per Miss Belle M. Burr, Sec., of which for Life Membership of Miss EMMA C. WRIGHT, 50.....	61 41
Kinderhook, "Daisy Collier Band," per Mrs. W. H. Rainey.....	29 00
New York, "Hopeful Gleaners," by Miss S. J. Lee, for Bible-reader....	45 00
"De Witt Band," per Mrs. Van Wagenen, of which to constitute REV. DR and Mrs. Wm. ORMISTON Life Members, 100, for support of Mary Richardson, 40	160 00
"United Effort," per Mrs. R. W. Hurlbut.....	38 75
Young Ladies Bible Class, of 34th Street Ref. Church, for Mexico, in gold.....	30 00
Plattsburgh, S. S., of Peristrome Presb. Church, per Mrs. M. K. Platt, for Japan Home.....	20 00
	<hr/> \$1,140 50

NEW JERSEY.

Allentown, "C. L. Beatty Band," per Mrs. J. C. Vanderbeck.....	50 00
Hackensack, "Chase Band," quarterly coll'n, per Mrs. W. Williams....	72 00
Scotch Plains, "Helping Hand Mission Band," of Baptist S. S., per Miss E. S. Coles, for support of "Mah Pwah," in Miss Haswell's school, Maulmain.....	35 00
	<hr/> \$157 00

PENNSYLVANIA.

Philadelphia, Philadelphia Branch, Miss A. M. Kennard, Treas., salaries and current expenses of Miss Seelye and Miss Guthrie.....	326 20
For Mrs. Wilder's girls' school in Kolapoor.....	100 00
For Mrs. Bennett's school in Kamendine.....	200 00
For Bible-reader, under Mrs. Bennett.....	50 00
For Miss Haswell's school.....	200 00
Premium on the above amounts, which are in gold.....	119 40
For May Links.....	55 20
For "E. Carey Lea" in Calcutta....	30 00
	<hr/> \$1,080 80

DELAWARE.

New Castle, New Castle Auxiliary, Mrs. H. Kennedy, per Mrs. Cannon.....	5 50
Wilmington, Infant school of Hanover Presb. Church, per Miss Anna B. Porter.....	21 63
	<hr/> \$27 13

OHIO.

Columbus, Columbus Branch, "Annie Wormley Band," to constitute Miss KATE GARDINER, Life Member.....	50 00
Piqua, "Clewelly Band," Mrs. S. M. Scott, Treas.....	20 00
	<hr/> \$70 00

ILLINOIS.

Chicago, Chicago Branch, Mrs. P. A. Avery, Sec. and Treas., Easter offering of S. S. of Trinity Church, for support of three girls in Calcutta.....	100 00
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INDIANA.

New Albany, Miss J. L. Duncan, of "Lapsley Band," to complete L. M. of Mrs. MARY A. LAPSLEY....	5 00
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KENTUCKY.

Louisville, "Kentucky Branch," Mrs. E. L. Bennett, Treas.....	185 00
Per Mrs. J. A. Miller, Treas., pro tem. (see items below).....	152 00
	<hr/> \$337 00

MISSOURI.

Hannibal, "Mission Band," per Mrs. Leo Baier.....	5 00
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KANSAS.

Madura, Union Church, of Madura, per Mrs. R. S. Todd.....	22 00
Total from Aux. and Miss. Bands..	\$4,057 16

Other Contributions.

VERMONT.

East Poultney, Mrs. Caroline M. Moore, coll'r, viz.: Miss Emily C. Whitcomb, 50c., Mrs. Maria Dewey, 50c., Mrs. C. M. Moore, 1, Mrs. Jane Wilcox, 1, Mrs. M. F. Harris, 1, Beuler Morse, 50c., Mrs. Bronson, 30c., Mrs. J. P. Morse, 25c.....	\$5 00
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MASSACHUSETTS.

Newton Centre, Miss Alice Train and sister.....	5 00
Northampton, Miss Mary C. Dickinson, coll'r.....	97 00
Roxbury, St. James's Church, per W. H. Hare, Esq., for Miss Brittan's salary.....	5 00
Salem, Mrs. W. Parker, per Miss E. B. Ingalls, Brooklyn.....	2 00
	<hr/> \$109 00

CONNECTICUT.

Norwich, Mrs. Wm. Williams, to constitute Miss MARIA LOUISA LAMMAN, L. M.....	50 00
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NEW YORK.

Albany, Miss D. M. Douw, for Peking Home.....	117 00
Bay Ridge, L. I., coll'n of Mrs. J. A. Aspinwall, per Miss F. M. Perry..	39 72
Brooklyn, Mrs. C. L. Mitchell, from Mrs. J. Wright, 5.00, Mrs. T. Rogers, 5.00, Mrs. F. N. Coe, 25....	35 00
Mrs. R. L. Wyckoff, from "Japan Table," for Japan Home.....	25 00
Mrs D. J. Lyons, coll'r, of which for Japan Home, 60.....	156 50
Miss Nellie J. Lewis.....	1 00
Clifton Springs, Mrs. Prince, for child in Calcutta.....	16 00
Flatbush, L. I., Anonymous, for Woman's Union Missionary Soc.	100 00
Middletown, Mrs. R. D. Van Wageningen.....	2 00
New Hamburg, a friend, per Miss Fannie E. Wright, for Japan Home.....	100 00
New York, Mr. Rufus Park, for Japan Home.....	10 00
Mrs. Daniel Parish, per Mrs. T. C. Doremus.....	100 00
Mrs. W. G. Lyon, coll'r.....	33 00
Sale of work, by Miss S. D. Doremus.....	15 00
Mrs. Wm. Ransom, coll'r.....	50 00
Miss M. J. Valentine.....	20 00
Mrs. Ernest L. Smith.....	20 00
Anonymous.....	2 00
Anonymous, per Mrs. T. C. Doremus.....	50
Plattsburgh, Mrs. M. S. P., for Miss Brittan's fund.....	10 00
Williamsburgh, L. I., "Friends of Miss Ward," per Mrs. Wilson, for support of "Carrie Clifford".....	10 00
	<hr/> \$362 72

NEW JERSEY.

Bloomfield, Ladies of 1st Presbyterian Church, per Mrs. W. Silliman, viz.: Miss Fannie Dodd, 20, Miss Sara D. Dodd, 10, Miss Eliza B. Dodd, 10, Mrs. Frame, 5, Mrs. Amzi Dodd, 1, Mrs. J. K. Oakes, 1, Miss Frame, 1, Mrs. Silliman, 5.....	53 00
Scotch Plains, Miss E. S. Coles, 10, her brother 10, Miss M. L. Ackerman, 5, for Miss Haswell's school building in Maulmain.....	25 00
Trenton Miss A. R. Stephenson, coll'r, viz.: Mrs. Wm. Pearson, 5, Mrs. E. J. Hunt, 3, Mrs. A. E. Abbott, 1, Mrs. M. Intosh, 2, Mrs. M. Ilvaine, 2, Mrs. Mayer, 3, Mrs. Smith 1, Mrs. Moses 1, Miss S. Sherman, 10, Miss M. Abbott, 6, Miss E. Titus, 1, Miss M. Titus, 1, Miss S. Thorn, 1, Miss A. R. Stephenson, 1, A Friend, 2.....	40 00
	<hr/> \$118 00

DELAWARE.

Christiana Hundred, Collection from Christ Church, per Rev. J. Newton Stanger.....	67 84
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Port Penn, S. S. class of Miss Emma
Stewart, per Mr. H. Cleaver, for
Zenana work..... 3 44

\$71 28

OHIO.

Painesville, Mrs. John Brooks..... 2 00

ILLINOIS.

Hyde Park, Mrs. Lyman Baird, sub... 25 00

Neponset, Cong. Church, per Rev. G.
W. Colman..... 5 00

Rockford, Mrs. C. J. Taggart, for ar-
ticles for Miss Lathrop..... 10 00

\$40 00

MICHIGAN.

Jonesville, Mrs. E. O. Grosvenor..... 10 00

Subscriptions for Missionary Link.

Mrs. Avery, 2, Mrs. D. J. Lyons, 8.50,
Mrs. W. G. Lyon, 2.50, Mrs. Mitchell,
2, Miss Sutton, 3, Miss Lathrop, 2,
Mrs. Ransom, for bound vols. 6.50,
Miss Stockbridge, 3, Mrs. Van
Wingenen, 2, Miss Smith, 3.72,
Mrs. Claney, 4, Miss Brown, 2,
Mrs. Watson, 3.36, Miss Tread-
well, 2.50, Mr. Blatchford, for
bound vols., 6.50, smaller subscrip-
tions, 25.65..... 79 23

Premium on 32.50, gold, and 2.00, sil-
ver..... 5 11

Total other contributions..... \$1,352 34

Total from Auxiliaries and Mission
Bands..... 4,057 16

Total from June 1 to August 1.... \$5,409 50

RECEIPTS of the BOSTON BRANCH, from April 3 to June 8.

From Emanuel Church, through Mrs.
C. O. Whitmore: Mrs. E. R. Mudge,
10, Mrs. B. T. Reed, 10, Mrs. S. T.
Dana, 10, Mrs. R. A. Richards, 10,
Mrs. C. O. Whitmore, 5, Mrs. A.
W. Cummings, 3, Mrs. B. F. Bur-
gess, 10, Mrs. E. S. Rand, 5, Mrs.
Lavid Sears, 10, Mrs. A. T. Per-
kins, 10, Mrs. J. W. Clark, 5, Miss
M. A. Hooper, 10, Miss Eunice Hoop-
er, 10, Mrs. R. W. Sears, 5, Mrs.
Andrew Kobeson, 5, Mrs. J. N.
Borland, 5, Miss Cutter, 2, Mrs.
F. Lyman, 5, Mrs. A. G. Weeks, 5,
Mrs. G. P. Denny, 5, Mrs. G. A.
Jasper, 5, Mrs. B. S. Pray, 5, Miss
F. Williams, 1, Mrs. G. N. Black,
10, Mrs. S. L. Abbot, 2, Miss H.
B. Ridgway, 1, Mrs. Jas. Lee, Jr.,
5, Mrs. D. R. Whitney, 10, Mrs.
John Hogg, 10, Mrs. Jonathan
French, 5, Miss French, 5, Miss
H. Gibbs, 5, Mrs. S. G. Snelling, 5,
Mrs. S. V. R. Thayer, 5, Mrs. L.
B. Schwarz, 2, Mrs. Elmer Town-
send, 5, Mrs. Henry Blaney, 5,
Mrs. Walter Hastings, 5, Mrs. C.
W. Seabury, 5, Mrs. G. N. Dana,
5, Mrs. Dr. Read, 3, Mrs. Henry
Flanders, 10, Mrs. H. W. Sargent,
10, Mrs. B. R. Curtis, 5, Mrs. J. F.
Dobson, 5, Mrs. D. C. Griswold, 3,
Mrs. C. H. Parker, 3, Mrs. Nathan
Matthews, 5, Mrs. G. P. Upham,
10, Miss C. W. Clark, 5, Mrs. John
Jeffries, Jr., 10, Mrs. Horace Gray,
5, Miss Frink, 5, Mrs. J. L. Gard-
ner, Jr., 5, Mrs. Silsbee, 5, Mrs.
Davis, 1, Mrs. C. H. Peters, 5,
Mrs. E. E. Pratt, 3, Mrs. J. H.
Whitman, 3, Mrs. L. A. Shattuck,
5, Mrs. T. D. Townsend, 2, Miss
J. Eaton, 2, Mrs. B. S. Rotch, 10,
Mrs. S. Snelling, 5, Mrs. Amory
Lawrence, 5, Mrs. Edward A. Da-
na, 5, Mrs. S. H. Walley, 10, Mrs.
Moody, 2, Friends, 4, Mrs. R. A.
Richards, Link, 50c., Mrs. A. T.

Perkins, Link, 50c., Mrs. J. W.
Clark, Link, 50c., Miss Lucy God-
dard, Link, 50c., Miss Torrey,
Link, 50c., Mrs. W. M. Mahon,
Link, 50c., Miss Ridgway, Link,
50c., Mrs. G. N. Dana, Link, 50c.,
Mrs. D. R. Whitney, Link, 50c.,
Mrs. G. A. Jasper, Link, 50c., Miss
H. Gibbs, Link, 50c., Mrs. Lin-
coln, Link, 50c..... 398 00

Miss C. C. Cotting, Link..... 50

Through Mrs. Edward Crosby: Mr.
S. N. Crosby, 4.50, Mrs. Bishop,
1, Mrs. E. A. Crosby, 5, Miss
Grace Crosby, 1, Miss Annie E.
Crosby, 1, Links, 2.50, Mrs. S. G.
Shipley, 1, Link, 50c., Dr. F. F.
Patch, 10..... 26 50

Through Mrs. S. D. Warren: Mrs.
John Erskine, 5, Mrs. C. B. Church-
hill, 2..... 7 00

Through Miss M. W. Reynolds, for
the support of Miss Seward, Mrs.
Russel Sturgis..... 10 00

Through Miss E. B. Barrett, for Miss
Seward, Miss Sarah Daniel, 10,
Mrs. Peter Harvey, 2..... 12 00

Through Mrs. Wm. Appleton, for
the support of Miss Seward, East-
er coll'n from St. Paul's Church,
Mr. R. M. Mason, 25, Mr. J. S.
Fay, 10, Mrs. Wm. Appleton, 266..... 301 00

Through Mrs. Henry Johnson: Mrs.
J. S. Paine,..... 5 00

"Van Meter Band," in memoriam,
for support of Miss Higby, of Bas-
sein, through Mrs. J. D. Richardson..... 50 00

Additional collections, through Mrs.
Richardson..... 13 00

Through Miss Hattie E. Folsom, for
Links..... 1 50

Interest on \$423 for thirty-six days..... 4 33

\$828 83

Less expenses..... 2 60

Total..... \$826 23

MARIA N. JOHNSON, Treas.

RECEIPTS of KENTUCKY' BRANCH, from June 1st, to August 1st.

Louisville, per Mrs. Needham.....	30 00	Helen M. McDougal.....	30 60
Towards McKee Band," per Mrs. Needham.....	10 00	"McCown Band," Pewee, Ky., per J. C. Rhorer.....	20 00
"Olive Branch," per Mrs. M. E. Crutcher.....	20 00	"Hindoos Friend," per Mrs. Nannie Riley.....	30 00
"Carrie Loving Memorial Band," per Mrs. John A. Miller.....	20 00	Links, per Mrs. Nannie Riley ..	1 50
Infant Class, Chest St. Presbyterian Church, per Mrs. John A. Miller..	10 00	"Caroline Leonard Memorial," per Miss B. F. Thurston.....	20 00
Carrie Woolfolk ..	1 00	"Hugh M'Elroy Band," for Mexico, per Mrs. H. M. Browne, Springfield, and to make REV. JOSEPH PLATT Life Member.....	50 00
Bessie Smith.....	1 00	For Miss Higby's work among the Karens, per Mrs. H. M. Browne, Springfield.....	10 00
Mamie Hawkins ..	40		
"Humphrey Band," per Mrs. S. B. Barton.....	20 00		\$315 50
Mr. A. M. Cummins, for Miss Brittan.....	20 00		
"Eliza Cooper Memorial," per Miss Emma Cooper.....	21 00		
"Hays Band," and Infant Class, Walnut St. Presb. Church, per Miss		MRS. JOHN A. MILLER,	
		<i>Treas. pro tem.</i>	

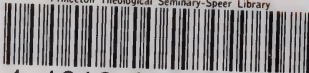
RECEIPTS of the PHILA. BRANCH, from May 27th, to Aug. 1st, 1872.

Through Miss A. M. Peters: Miss Haven's S. S. Class, N. Hamp.....	18 80	Through Miss J. C. Thompson: Miss J. H. Faries, 2.50, Miss M. A. Faries, 2.50	5 00
Mrs. A. F. Lex, for Jaffa Mission.....	10 00	Total.....	\$39 60
Through Miss Boardman: Mrs. Benj. Marshall.....	5 00		
Through Miss Dillaye: Mrs. Dennis O'Brien	1 00	ANNA M. KENNARD, <i>Treas.</i>	

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